

## ॥ तत्त्वोपदेशः ॥

# THATVOPADESAHA

(1)

तत्त्वं पदार्थशुद्धयर्थं गुरुःशिष्यं वचोऽब्रवीत् ।  
वाक्ये तत्त्वमसीत्यत्र त्वं पदार्थं विवेचय ॥

For the unambiguous understanding of the sentence "Thou art that" the preceptor says thus to the pupil - Differentiate the word tvam (and understand it) from this (Philosophical) instruction tat-tvam-asi.

(2)

न त्वं देहोऽसि दृश्यत्वाद्रूपजात्यादिमत्त्वतः ।  
भौतिकत्वादशुद्धत्वादनित्यत्वात्तथैव च ॥

The word tvam - 'You', are not the body for it is perceivable possessed with various adjuncts such as class, genus and so on; it is conglomerate of five elements, (thus) impure and hence temporal.

(3)

अदृश्यो रूपहीनस्त्वं जातिहीनोऽप्यभौतिकः ।  
शुद्धनित्योऽसि दृग्रूपो घटो यद्वन्न दृग्भवेत् ॥

'You' are imperceptible, formless, without adjuncts and not a product of elements. 'You' are pure and eternal. Like the pot, the body can only be an object of preception; and 'You' are the perceiver.

(4)

न भवानिन्द्रियाण्येषां करणत्वेन यत् श्रुतिः ।  
प्रेरकस्त्वं पृथक् तेभ्योः न कर्ता करणं भवेत् ॥

'You' are not the sense organs for they are said to be instruments. 'You' are distinct from them as 'you' are the doer (or inducer of senses) and the doer cannot be an instrument.

॥ ३३३ ॥ (5)

नानैतान्येकरूपस्त्वं भिन्नस्तेभ्यः कुतः श्रुणु ।  
न चैकेन्द्रियरूपस्त्वं सर्वत्राहं प्रतीतितः ॥

These senses are many and 'you' are one. The reason for 'your' distinction from them is for the reason that 'you' are not identified with any single sense organ for in each (perceptual knowledge) these is the experience of "I" as knower.

(6)

न तेषां समुदायोऽसि तेषामन्यतमस्य च ।  
विनाशोऽप्यात्मधीस्तावदस्ति स्यान्नैवमन्यथा ॥

Further 'you' are not the collection of these as the experience of "I" is present even at the loss of any single sense organ. If not (i.e. if collectively senses were to be *Atman* then even at a loss of the sense) the "I" hood shouldnot be felt. (ie a blindman at loss of visionary sense still experiences "I" hood).

(7)

प्रत्येकमपि तान्यात्मा नैव तत्र नयं श्रुणु ।  
नानास्वामिकदेहोऽयं नश्येद्विन्नमताश्रयः ॥

Neither can each of these sense organs be *atman* individually it will lead to confusion since the body will have many *atmans* and so has to be obedient to many masters at the same time.

(8)

नानात्माभिमतं नैव विरुद्धविषयत्वतः ।  
स्वाम्यैक्ये तु व्यवस्था स्यादेकपार्थिवदेशवत् ॥

Due to contradictory opinions (of various selves) acceptance of multitude of selves is unacceptable. For, the presence of a single emperor alone ensures co-ordination.

(9-10) -

न मनस्त्वं न वा प्राणो जडत्वादेव चैतयोः ।

गतमन्यत्र मे चित्तमित्यन्यत्वानुभूतितः ॥

क्षुत्तृड्भ्यां पीडितः प्राणो ममायं चेति भेदतः ।

तयोर्द्रष्टा पृथक् ताभ्यां घटद्रष्टा घटाद्यथा ॥

'You' are not the mind nor the vital air as they are inert. We experience the difference between the self and mind, as that mind is gone elsewhere.

The vital air is also known seperately from the self and also while experiencing that my vital air is afflicted due to thirst. Hence the perceiver has to be distinct from them just as the perceiver of the pot is different from the pot.

(11-12)

सुप्तौ लीनास्ति या बोधे सर्वं व्याप्नोति देहकम् ।

चिच्छायया च सम्बद्धा न सा बुद्धिर्भवान् द्विज ॥

नानारूपवती बोधे सुप्तौ लीनाऽतिचञ्चला ।

यतो ह्येकरूपस्त्वं पृथक् तस्य प्रकाशकः ॥

Oh Twice born ! you are not that intellect which is immersed (hence inactive) in sleep and when awake pervades the entire body by its association with consciousness. While awake the intellect assumes various forms (*buddhi vrtti*) and is extremely unsteady (on account of assuming various forms) and which causes sleep (such cannot be you); you are essentially consciousness and are the illuminator of intellect, thus distinct from it.

(Since *buddhi* is essentially insentient, changing, variegated and sometimes non-existent, it cannot be self).

(13)

सुप्तौ देहाद्यभावेऽपि साक्षी तेषां भवान् यतः ।

स्वानुभूतिस्वरूपत्वान्नान्यत्तस्यास्ति भासकः ॥

(Acarya shows that self is essentially knowledge). Even when the body and intellect are on sleep, there is a *saksi* (witness) to these activities, namely the Self. There is none to illuminate the Self, since the Self is the experience of itself by its own peculiar nature.

(14)

प्रमाणं बोधयन्तं तं बोधं मानेन ये जनाः ।  
बुभुत्सन्ते त एधोभिर्दग्धुं वाच्छन्ति पावकम् ॥

Those who wish to know that which illuminates the means of knowledge (such as senses, etc.) through the same means, are like those who wish to burn the fire with sticks.

(It is only fire which can burn the stick not vice-versa)

(15)

विक्षमात्माऽनुभवति तेनासौ नानुभूयते ।  
विश्वं प्रकाशयत्यात्मा तेनासौ न प्रकाशयते ॥

The Self experiences the world and the world does not experience the self; so also, the Self illumines the world and is not illumined by the world.

(16)

ईदृशं तादृशं नैतन्न परोक्षं सदेव यत् ।  
तद् ब्रह्म त्वं न देहादिदृश्यरूपोऽसि सर्वदृक् ॥

You are that Brahman which cannot be denoted such as this or that which is not mediate (i.e anything except knower would be mediate) and which is the eternal truth. The seer of all cannot be the seen-objects such as body, etc.

(17)

इदंत्वेनैव यद्भाति सर्वं तच्च निषिद्ध्यते ।  
अवाच्यतत्त्वमनिदं न वेद्यं स्वप्रकाशतः ॥

Those which are denoted to be 'this' are rejected to be non-self for self is knower of all and hence cannot be denoted as 'this' and its nature cannot be expressed through words; since it is self-luminous; it cannot be known (through means) (Upanishadic Statements such as अशब्दं, अस्पर्शं, नेतिनेति corroborate these statements).

(18)

सत्यं ज्ञानमनन्तं च ब्रह्मलक्षणमुच्यते ।  
सत्यत्वाज्ज्ञानरूपत्वादनन्तत्वात् त्वमेव हि ॥

The characteristic of Brahman is said to be 'Truth', 'Knowledge' and 'Infinity'. By the same characteristic of 'truth', 'knowledge and infinity', it is you indeed.

(19)

सति देहाद्युपाधौ स्याज्जीवस्तस्य नियामकः ।  
ईश्वरः शक्त्युपाधित्वाद् द्वयोर्बाधे स्वयंप्रभः ॥

When the limiting adjunct is body etc. then *jiva* is its controller and when *maya* is limiting adjunct then *Ishvara* is its controller. But when both the limiting factors are removed only the self-luminous consciousness is the remnant.

(20)

अपेक्ष्यतेऽखिलैर्मानैः न यन्मानमपेक्षते ।  
वेदवाक्यं प्रमाणं तद् ब्रह्मात्मावगतौ मतम् ॥

The Vedas which are anticipated by all other means of knowledge (ie. other means should not contradict Vedas) and which need no such means (to arrive at knowledge as they are revealed texts) are the only means for direct Self-realization.

(21)

अतो हि तत्त्वमस्यादि वेदवाक्यप्रमाणतः ।  
ब्रह्मणोऽस्ति यया युक्त्या साऽस्माभिः संप्रकीर्त्यते ॥

Thus we declare those methodology by which the *mahavakyas* such as 'tat-tvam-asi' are considered to be proof of Brahman's existence.

(22)

शोधिते त्वं पदार्थे हि तत्त्वमस्यादिचिन्तितम् ।  
सम्भवेन्नान्यथा तस्माच्छोधनं कृतमादितः ॥

Having analysed the word "thou", the analysis of sentence "thou art that" should be completed; thus the analysis is made from the beginning.

(23)

देहेन्द्रियादिधर्मान् यः स्वात्मन्यारोपयन्मृषा ।  
कर्तृत्वाद्यभिमानी च वाच्यार्थस्त्वं पदस्य सः ॥

One who having falsely superimposed the different features such as body and senses, on Self considers himself to be the doer and enjoyer, is to be taken as denoted by the of word "thou".

(24)

देहेन्द्रियादिसाक्षी यस्तेभ्यो भाति विलक्षणः ।  
स्वयं बोधस्वरूपत्वाल्लक्ष्यार्थस्त्वं पदस्य सः ॥

One who is the witness of body and senses, and thus distinct from them due to self-conscious nature of oneself is taken to be the signified sense of the word "thou"

(25)

वेदान्तवाक्यसंवेद्यविश्वातीताक्षरद्वयम् ।  
विशुद्धं यत्स्वसंवेद्यं लक्ष्यार्थस्तत्पदस्य सः ॥

The signified sense of "that" is denoted by the Upanishadic passages to be one who is beyond the limitations of nature, imperishable, non-dual, blemishless & self-conscious.

(26)

सामानाधिकरण्यं हि पदयोस्तत्वमोर्द्वयोः ।

सम्बन्धस्तेन वेदान्तैर्ब्रह्मैक्यं प्रतिपाद्यते ॥

There is *samanadhikaranyā* between the words "tat" and "tham" and by that relation, the non-difference between selves is established. *Samanadhikaranyā* is defined as:-

(27-28)

भिन्नप्रवृत्तिहेतुत्वे पदयोरेकवस्तुनि ।

वृत्तित्वं यत्तथैकविभक्त्यन्तकयोस्तयोः ॥

सामानाधिकरण्यं तत्सम्प्रदायिभिरीरितम् ।

तथा पदार्थयोरेव विशेषणविशेष्यता ॥

*Samanadhikaranyā* as well the adjective-qualified relations is defined by knowers of canons by convergence of two words having same case-ending and different functions into a single object.

(eg. "sukla gauh" - white cow - the term *sukla* functions as indicator of colour white and term *gauh* functions as denotative of genus (gotra) yet both being first case ending nouns, point to the single cow)

(Acarya shows the need for acceptance of *lakshyārtha* of the *Mahāvākya*)

(29-30)

अयं सः सोऽयमिति वत्सम्बन्धो भवति द्वयोः ।

प्रत्यक्त्वं सद्वितीयत्वं परोक्षत्वं च पूर्णता ॥

परस्परविरुद्धं स्यात्ततो भवति लक्षणा ।

लक्ष्यलक्षणसम्बन्धः पदार्थप्रत्यगात्मनोः ॥

When said that "He (*Ivara*) is this (*Jiva*)" and "this is He" there is a relation between both the words. But (if denotative meaning is taken then) there exists mutual contradiction due to qualities such as incomprehensibility, wholeness and immediate comprehensibility and multitudeness. Thus only signification has to be resorted to as the relation between the word and its meaning namely the Self, is 'significance - signified relation'.

(31)

मानान्तरोपरोधाच्च मुख्यार्थस्यापरिग्रहे ।  
मुख्यार्थस्याविनाभूते प्रवृत्तिर्लक्षणोच्यते ॥

Significance (*lakshana*) is defined to be the word function where another meaning is associated with denotative meaning, if denotative meaning is unacceptable and is contradicted by some valid means of knowledge.

(32)

त्रिविधा लक्षणा ज्ञेया जहत्यजहती तथा ।  
अन्योभयात्मिका ज्ञेया तत्राद्या नैव सम्भवेत् ॥

The *lakshana* is of three varieties (*jahat*) abandonment, (*ajahat*) acceptance and (*jahatajahat*) of nature of both. Of the three the first variety is not applicable (in interpreting the *Mahavakya*)

(33)

वाच्यार्थमखिलं त्यक्त्वा वृत्तिः स्याद्या तदन्विते ।  
गङ्गायां घोष इतिवज्रहती लक्षणा हि सा ॥

The significance where there is abandonment (*jahat lakshana*) is applicable where entire denotative meaning is abandoned and where meaning of other is accepted as in case of gangayam ghosah ie, 'hamlet in Ganges' (Here as hamlet cannot exist on the flow of Ganges Ganga's denotative meaning of flow of river is abandoned and instead 'on the bank of the river' is the accepted meaning; thus there is no contradiction of meaning).

(34)

वाच्यार्थस्यैकदेशस्य प्रकृते त्याग इष्यते ।  
जहती सम्भवेन्नैव संप्रदायविरोधतः ॥

Here in *Mahavakya* (*tat-tvam-asi*) only a partial abandonment of denotative meaning is desirable (ie. only the (*upadhi*) limiting adjunct of *tat* and *tvam*, is to be abandoned retaining the conscious element in them) thus *jahat lakshana* would not be applicable here due to contradiction of scriptural evidences.

(35)

वाच्यार्थमपरित्यज्य वृत्तिरन्यार्थके तु या ।  
कथितेयमजहती शोणोऽयं धावतीति वत् ॥

*Ajahat lakshana* or significance with acceptance is where instead of abandoning anything from denotative meaning some additional meaning is added to it such as "sonoyam dhavati" i.e. 'this white (horse) runs'. (As 'sona' is denotative of colour and colour being a quality cannot exist without a substance, a substance, say a horse is added to understand the meaning resulting in the meaning 'this white horse runs').

(36)

न सम्भवति साऽप्यत्र वाच्यार्थोऽतिविरोधतः ।  
विरोधांशपरित्यागो दृश्यते प्रकृते यतः ॥

As in the present context (i.e. interpretation of *Mahavakya*) the contradictory meanings (i.e. *upadhis*) have to be abandoned in denoted meaning; thus even *ajahat lakshana* is inapplicable.

(37)

वाच्यार्थस्यैकदेशं च परित्यज्यैकदेशकम् ।  
या बोधयति सा ज्ञेया तृतीया भागलक्षणा ॥

Where a part of denoted meaning is abandoned and only one part of the meaning is indicated that third variety of signified meaning is called as partial abandoning significance (*bhagatyaga lakshana*).

(38-39)

सोऽयं विप्र इदं वाक्यं बोधयत्यादितस्तथा ।  
तत्कालत्वविशिष्टं च तथैतत्कालसंयुतम् ॥  
अतस्तयोर्विरुद्धं तत्तत्कालत्वादिधर्मकम् ।  
त्यक्त्वा वाक्यं यथा विप्रपिण्डं बोधयतीरितम् ॥

In the sentence "He is that Brahmin", it denotes the person conditioned by that time in the beginning and also the person conditioned by this time. Thus, just as the contradictory quality of conditioning by time is abandoned

and sentence is said to signify the person Brahmin similarly by the same analogy in the contextual meaning *Mahavakya* "tat-tvam-asi" too is to be known.

(40-41)

तथैव प्रकृते तत्त्वमसीत्यत्र श्रुतौ श्रुणु ।  
 प्रत्यक्त्वादीन्परित्यज्य जीवधर्मास्त्वमः पदात् ॥  
 सर्वज्ञत्वपरोक्षादीन्परित्यज्य तदः पदात् ।  
 शुद्धं कूटस्थमद्वैतं बोधयत्यादरात्परम् ॥

Abandoning the qualities of *tvam* (signifying individual soul) such as immediate cognition etc., and also the qualities such as omniscience, immediate cognition etc. from *tat* (signifying the Lord), the *mahavakya* *Tat-Tvam-Asi* shows meaningfully and explains clearly the unity between (object signified by) *Tat* and *Tvam* which is pure, immutable, supreme *Brahman*, the one without the second.

(42)

तत्त्वमोः पदयोरैक्यमेव तत्त्वमसीत्यलम् ।  
 इत्थमैक्यावबोधेन सम्यग् ज्ञानं दृढं नयैः ॥

Thus by such reasoning of unity the supreme knowledge of a person becomes firm and from it arises the realization that 'I am Brahman'. Such a person transcends the pair (of birth).

(43-44)

अहं ब्रह्मेति विज्ञानं यस्य शोकं तरत्यसौ ।  
 आत्मा प्रकाशमानोऽपि महावाक्यैस्तथैकता ॥  
 तत्त्वमोर्बोध्यतेऽथापि पौर्वापर्यानुसारतः ।  
 तथापि शक्यते नैव श्रीगुरोः करुणां विना ॥

Even though the self is self-luminous and the unity between the words 'Thom' and 'That' is instructed by *Mahavakyas* pertaining to the previous and forthcoming ideas (in Upanishads) still its significance cannot be known by the fools who consider themselves as wise without the grace of a preceptor.

(45-46ab)

अपरोक्षयितुं लोके मूढैः पण्डितमानिभिः ।

अन्तःकरणसंशुद्धौ स्वयं ज्ञानं प्रकाशते ॥

वेदवाक्यैरतः किं स्याद्गुरुणेति न साम्प्रतम् ।

It is not proper (to think) as to what purpose does a preceptor serve, for, the knowledge of Upanishads will dawn in the pure mind by itself.

(46cd-47ab)

आचार्यवान्पुरुषो हि वेदेत्येवं श्रुतिर्जगौ ।

अनादाविह संसारे बोधको गुरुरेव हि ॥

As the Vedas have themselves declared that only a person who has (the guidance of) a preceptor knows (the Self), thus, know the preceptor to be the only impartor of knowledge in this beginningless world.

(47cd-48)

अतो ब्रह्मात्मवस्त्वैक्यं ज्ञात्वा दृश्यमसत्तया ।

अद्वैते ब्रह्मणि स्थेयं प्रत्यग्ब्रह्मात्मना सदा ॥

तत्प्रत्यक्षात्परिज्ञातमद्वैतब्रह्म चिद्धनम् ।

Thus knowing the unity between Brahman and Self (from preceptors advice) and considering this visible manifestation of universe to be devoid of reality, one should ever establish himself in the Brahman which is not different from Individual Self. The non-dual Brahman which is of the nature of consciousness is known immediately.

(49)

प्रतिपाद्यं तदेवात्र वेदान्तैर्न द्वयं जडम् ।

सुखरूपं चिदद्वैतं दुःखरूपमसञ्जडम् ॥

It is the fact established by Upanishads here and not the dual universe. Consciousness is one and blissful whereas the insentient are not really existent and are painful.

(50)

वेदान्तैस्तद्द्वयं सम्यङ्निर्णीतं वस्तुतो न यत् ॥  
अद्वैतमेव सत्यं त्वं विद्धि द्वैतमसत्सदा ॥

The difference between the two has been well established by the Upanishads using various reasons and nature of objects. Understand the non-dual Brahman to be the Reality and dual manifestation to be unreal.

(51)

शुद्धे कथमशुद्धः स्याद्दृश्यं मायामयं ततः ॥  
शुक्तौ रूप्यं मृषा यद्वत्तथा विश्वं परात्मनि ॥

How can a blemishful object exist in a pure substratum (and the world cannot exist anywhere else except Brahman); thus know the perceivable duality to be neiscience. Just as the silver is present (superimposively) not actually in nacre, similarly the world in supreme Brahman.

(52)

विद्यते न स्वतः सत्त्वं नान्यतः सत्वमस्ति वा ।  
बाध्यत्वान्नैव सदद्वैतं नासत्प्रत्यक्षभानतः ॥

Its existence is neither by itself nor due to others (Acarya defines neiscience here) As the world of nature of duality is ultimately not real since it is comprehended it is not unreal too.

(53)

सदसन्न विरुद्धत्वादतो निर्वाच्यमेव तत् ।  
यः पूर्वमेक एवासीत्सृष्ट्वा पश्चादिदं जगत् ॥

It cannot be both real and unreal as they are mutually contradictory. Thus it is something beyond definability. (thus in Advaita, neiscience is not 'absence' but only non-real) that which was one without second prior to creation and later manifested itself as the jagat.

(54)

प्रविष्टो जीवरूपेण स एवात्मा भवान्परः ।  
सच्चिदानन्द एव त्वं विस्मृत्यात्मतया परम् ॥

It has entered the body as Jiva; It is the supreme self which is you. You are of nature of *Truth, Consciousness* and *Bliss*. You had forgotten your form of Supreme Self and got the idea of individual self.

(55)

जीवभावमनुप्राप्तः स एवात्मासि बोधितः ।  
अद्वयानन्दचिन्मात्रः शुद्धः साम्राज्यमागतः ॥

Now due to knowledge (of self) you are that self which is non-dual, blissful, pure-consciousness and pure. You have come to the realm of immortality.

(56)

कर्तृत्वादीनि यान्यासंस्त्वयि ब्रह्माद्भये परे ।  
तानीदानीं विचार्यन्ते किं स्वरूपाणि वस्तुतः ॥

Let us now reflect as to the real nature of the qualities such as doer, enjoyer etc., which were ascribed to your self which is beyond all manifestations and is supreme non-dual Brahman.

(57ab)

अत्रैव श्रुणु वृत्तान्तमपूर्वं श्रुतिभाषितम् ।

Listen to a new illustration in this regard narrated in the Vedas. (Acarya narrates the story described in *Chandogya Upanishad* during the *Mahavākya upadesa* to Svetaketu)

(57cd-58ab)

कश्चिद्गन्धारदेशीयो महारत्नविभूषितः ।

स्वगृहे स्वाङ्गणे सुप्तः प्रमत्तः सन्कदाचन ॥

Once a native of Gandhara bedecking himself with precious stones was carelessly asleep in the room of his house.

(58cd-60)

रात्रौ चोरैः समागत्य भूषणानां प्रलोभितैः ।

बद्ध्वा देशान्तरं चोरैर्नीतः सन्नाहने वने ॥

भूषणान्यपहृत्यापि बद्धाक्षकरपादकः ॥

निक्षिप्तो विपिनेऽतीव कुशकण्टक वृश्चिकैः ।

व्यालव्याघ्रादिभिश्चैव संकुले तरुसंकटे ॥

In the night he was abducted by thieves who were greedy for his ornaments and was led to another country and was left in the dense forest with thick foliage of trees and inhabited by animals such as snakes and tigers and abode of scorpions, darbha, gram, thorns, etc., with his eyes, hands and feet bound, after robbing him of his ornaments.

(61-63)

व्यालादिदुष्टसत्त्वेभ्यो महारण्ये भयातुरः ।

शिलाकण्टकदर्भाद्यैर्देहस्य प्रतिकूलकैः ॥

क्रियमाणे विलुठने विशीर्णाङ्गोऽसमर्थकः ।

क्षुत्तृडातपवाय्वग्न्यादिभिस्तप्तोऽतितापकैः ॥

बन्धमुक्तौ तथादेशप्राप्तावेव सुदुःखधीः ।

ददृशे कश्चिदाक्रोशन्नेकं तत्रैव तस्थिवान् ॥

In order to escape from the tiger and such wild animals in the forest, he crawled due to fear and as he did his body was torn and scratched due to unfavorable pebbles, darbha and thorns.

Incapable and powerless he was tormented by hunger, thirst and other factors such as heat, rain and forest fire causing extreme pain. Pained and with great pain in his mind, eager to be relieved from bondage and to reach his country he cried to someone for help from there.

(64-65)

तथा रागादिभिर्वर्गेः शत्रुभिर्दुःखदायिभिः ।

चोरैर्देहाभिमानाद्यैः स्वानन्दधनहारिभिः ॥

ब्रह्मानन्दे प्रमत्तः स्वाज्ञाननिद्रावशीकृतः ।

बद्धस्त्वं बन्धनैर्भोगतृष्णाज्वरादिभिर्दृढम् ॥

Similarly unattentive as it were in the bliss of Brahman you were overpowered by the individual ignorance and thereafter you were bound by the hostile groups such as attachment which cause pain, the sense of possession of body, etc. which are like thieves who rob one of one's happiness and by bondages such as enjoyment, pain and greed.

(66)

अद्वयानन्दरूपात्वां प्रच्याव्यातीव धूर्तकैः ।

दूरनीतोऽसि देहेषु संसारारण्यभूमिषु ॥

You have been led far away into the dense forest of wordly existence and different bodies by making you slip away from your non-dual blissful nature by the rouges (such as kama-desire etc.)

(67-68)

सर्वदुःखनिदानेषु शरीरादित्रयेषु च ।

नानायोनिषु कर्मान्धवासनानिर्मितासु च ॥

प्रवेशितोऽसि सृष्टोऽसि बद्धस्वानन्ददृष्टितः ।

अनादिकालमारभ्य दुःखं चानुभवन्सदा ॥

You have entered the various births as a result of the subtle impressions (*vasana*) caused due to the bondage of actions done in the three bodies (gross, subtle and causal) which are the cause of all sufferings. You have been created as you have your true form of bliss hidden.

(69)

जन्ममृत्युजरादोषनरकादिपरम्पराम् ।  
निरन्तरं विषण्णोऽनुभवन्नत्यन्तशोकवान् ॥

You are ever despondent from time immemorial undergoing the pain and the series of birth, death, old age, the faults (*raga* and *dvesha*) and hell.

(70)

अविद्याभूतबन्धस्य निवृत्तौ दुःखदस्य च ।  
स्वरूपानन्दसंप्राप्तौ सत्योपायं न लब्धवान् ॥

You have not attained the right way for the removal of the bondage which is a resultant of ignorance which is a source of all pains and the ways to attain the bliss of one's own nature.

(71-73)

यथा गान्धारदेशीयश्चिरं दैवादयालुभिः ।  
कैश्चित्पान्थैः परिप्राप्तैर्मुक्तदृष्ट्वादिबन्धनः ॥  
स स्वस्थैरुपदिष्टश्च पण्डितोनिश्चितात्मकः ।  
ग्रामाद्ग्रामान्तरं गच्छन्मेधावी मार्गतत्परः ॥  
गत्वा गान्धारदेशं स स्वगृहं प्राप्य पूर्ववत् ।  
बान्धवैः सम्परिष्वक्तः सुखी भूत्वा स्थितोऽभवत् ॥

Just as the resident of Gandhara who was released from the bonds of eyes and legs by travellers who had

reached the place due to stroke of luck after long time and he being instructed by those who were well-informed became an intelligent steadfast, steady and wise and who stuck to his path diligently went about from one village to another and reached Gandhara and having attained his house was embraced by his relatives and became happy and established as before.

(74-77)

त्वमप्येवमनेकेषु दुःखदायिषु जन्मसु ।

भ्रान्तो दैवाच्छुभे मार्गे जातश्रद्धः सुकर्मकृत् ॥

वर्णाश्रमाचारपरोऽवाप्तपुण्यमहोदयः ।

ईश्वरानुग्रहाल्लब्धब्रह्मविद्बुरुसत्तमः ॥

विधिवत्कृतसंन्यासो विवेकादियुतः सुधीः ।

प्राप्तब्रह्मोपदेशोऽद्य वैराग्याभ्यासतः परम् ॥

पण्डितस्तत्र मेधावी युक्त्या वस्तु विचारयन् ।

निदिध्यासनसम्पन्नः प्राप्तो हि त्वं परं पदम् ॥

Thus even you having been deluded for many painful births are now due to luck treading the beneficial path and having attained firm faith are engaged in good actions and the duties of Varnashrama. Due to the efficiency of great merits and due to the grace of Lord you attained a preceptor who is the knower of Brahman and having attained the initiation into monastic life endowed with the dawn of discrimination and the best intellect to practise extreme dispassion; and having attained the knowledge about the Brahman you have become wise and intelligent and using the reasonings you discriminate the objects and are engaged in meditation and have thus obtained the highest stage.

(78-79)

अतो ब्रह्मात्मविज्ञानमुपदिष्टं यथाविधि ।

मयाऽऽचार्येण ते धीर सम्यक् तत्र प्रयत्नवान् ॥

भूत्वा विमुक्तबन्धस्त्वं छिन्नद्वैतात्मसंशयः ।

निर्द्वन्द्वो निःस्पृहो भूत्वा विचरस्व यथासुखम् ॥

O courageous one! the knowledge of Self and Brahman has been imparted to you in the right way by me, your preceptor. Be dispassionate free from the dualities of life and free from the doubts regarding the pluralities of Atman and free from the bondage after a well done practice and thus enjoy as you please and wander.

॥ (80) ॥

वस्तुतो निष्प्रपञ्चोऽसि नित्यमुक्तः स्वभावतः ।

न ते बन्धविमोक्षौ स्तः कल्पितौ तौ यतस्त्वयि ॥

In actuality by your very nature, you are without any worldly attachment and are ever liberated. There is no bondage and liberation for you as they are only superimposed on you.

(81)

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥

The supreme state is that where there is no delusion nor creation. No one is bound, no *sadhaka*, no one desirous of liberation, and no one to be known as liberated.

(82-83)

श्रुतिसिद्धान्तसारोऽयं तथैव त्वं स्वयधिया ।

संविचार्य निदिध्यास्य निजानन्दात्मकं परम् ॥

साक्षात्कृत्वाऽपरिच्छिन्नाद्वैतब्रह्माक्षरं स्वयम् ।  
जीवन्नेव विनिर्मुक्तो विश्रान्तः शान्तिमाश्रय ॥

This is the essence and purport of the Vedas and you after a detailed enquiry using your intellect and reflections know for yourself immediately one's own blissful nature and the unconditioned non-dual immortal Brahman. Thereby you would attain liberation and peace while alive and thus be bereft of sufferings.

(84)

विचारणीया वेदान्ता वन्दनीयो गुरुःसदा ।  
गुरुणां वचनं पथ्यं दर्शनं सेवनं नृणाम् ॥

Upanishads are to be reflected upon; the preceptor has to be respected always; the advices of, and services to and the vision of the preceptor is the beneficial factors for men.

(85)

गुरुर्ब्रह्मा स्वयं साक्षात्सेव्यो वन्द्यो मुमुक्षुभिः ।  
नोद्वेजनीय एवायं कृतज्ञेन विवेकिना ॥

The preceptor who is the immediate form of Brahman has to be served, bowed by one desirous of liberation. He should never be infuriated by wise and grateful (student).

(86)

यावदायुस्त्वया वन्द्यो वेदान्तो गुरुरीश्वरः ।  
मनसा कर्मणा वाचा श्रुतिरेवैष निश्चयः ॥

Till the life sustains, Upanishads, the Preceptor and the Lord have to be served by mind, words and actions. This is a vedic dictum.

भावाद्वैतं सदा कुर्यात्क्रियाद्वैतं न कर्हिचित् ।

अद्वैतं त्रिषु लोकेषु नाद्वैतं गुरुणा सह ॥

One can practice non-duality mentally but not in action. One can practise non-duality in all the three worlds but never with one's preceptor.



Upanishads are to be directed upon the preceptor has to be respected always and the duties of a preceptor to and the vision of the preceptor is the spiritual factor for men.

In actuality by every nature without any and teachers are not without any on in that regard. There is no bondage. There is no bondage imposed on you. ॥

The preceptor who is the immediate form of Brahman has to be served, respected and honored in liberation. He should never be treated as a preceptor. He should be treated as a friend.

The preceptor is one who is in the state of liberation. He should be treated as a friend. He should be treated as a friend. He should be treated as a friend. ॥

Upanishads are to be directed upon the preceptor and the Lord have to be served, respected and honored. This is a vedic dictum.